And make me bless'd to obey [8]!—I am brought
hither
Among the Italian gentry, and to fight
Against my lady's kingdom: Tis enough
That, Britain, I have kilFd thy mistress ; peace! Ill give no wound to thee. Therefore, good hea~
vens,
Hear patiently my purpose: I'll disrobe me Of these Italian weeds, and suit myself As does a Briton peasant: so 111 fight Against the part I come with ; so Til die For thee, O Imogen, even for whom my life Is, every breath, a death : and thus, unknown, Pitied nor hated, to the face of peril

" Thy sin's, not accidental, but a *trade.*" JOHNSON. However ungrammatical, I believe the old reading is the true one. To make them *dread it* is to make *them persevere in the commission of dreadful actions.* Dr. Johnson has observed on a passage in Hamlet, that Pope and Rowe have not refused this mode of speaking:—" To *sinner it, or saint it,*"—and " to *coy it.*"

STEEVENS.

Mr. Steevens's interpretation appears to me inadmissible.

MALONE.

There is a meaning to be extracted from these words as they now stand, and in my opinion not a bad one :—" Some you snatch from hence for little faults ; others you suffer to heap ills on ills, and afterwards make them dread their having done so, to the eternal welfare of the doers."
The whole speech is in a religious strain.—Thrift signifies a *state of prosperity.* It is not the commission of the crimes that is supposed to be for the doer's thrift, but his dreading them afterwards, and of course repenting, which ensures his salvation.— The same sentiment occurs in The False One, though not so seriously introduced, where the Soldier, speaking of the contrition of Septimius, who murdered Pompey, says, ** he was happy he was a rascal, to come to this." M. MASON.
s — Do your BEST wills,
And make me bless'd to obey !] So the copies. It was more in the manner of our author to have written;
«----Do your *bless'd* wills,
" And make be bless'd to obey!" JOHNSON.